

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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WANT OF MINISTERS IN THE INTERIOR OF THE STATE OF NEW-YORK.

The following letter was addressed by a minister labouring at Little Falls, and its vicinity, to one of the Editors of the 'Utica Christian Repository.'

Little Falls, Oct. 1, 1822.

Dear Sir,—Permit me to give a very brief description of my present field of labour, together with some reasons for extending missionary aid to this long neglected and barren region of country. I have been labouring in Little Falls, and the vicinity, eight months; during this time, I have spared no pains to ascertain the moral condition of the inhabitants and the prospect of success arising from a persevering and systematic course of ministerial labour. And the result of my own labours and inquiries, has afforded very satisfactory evidence to my own mind, that there is not a more important field of labour in the limits of missionary exertion, than the one which here spreads before me. I am situated in the centre of about twelve thousand inhabitants, who are, to a very great extent, entirely destitute of a preached gospel. All the town of Danube, part of Minden and Warren, the greatest part of the town of Germanflats, the town of Herkimer, and part of Fairfield, all in the vicinity of the Falls, are destitute of stated preaching. All these places are principally settled with wealthy farmers, the soil is rich and productive and the population is annually increasing. In all these places there is now a population and wealth sufficient for seven or eight large congregations, and for the support of as many ministers. Danube, one of the wealthiest towns in this county, and containing a population sufficient for two large societies, has had no settled minister for twenty years and still continues vacant. The town of Warren is also large and populous, and sufficiently wealthy to support the gospel stately. The population and wealth of Germanflats is sufficient to support three large societies, and they have no supply, except a very partial one in the German language. All the town of Herkimer, containing three congregations and three respectable houses of worship, is destitute of a settled minister, and but very partially supplied. Part of the town of Fairfield, called Eten's Bush, where there is a house for public worship and a respectable con-

gregation, is also destitute of regular preaching. All these places are anxious, to a greater or less degree, to obtain the gospel, and would eventually contribute something for its support. All these places are depending partly or wholly on me for a supply.

The prospect of success is also greater at the present time than it has ever been before in this region. Most of the difficulties which have formerly discouraged missionary exertions here, are now removed. Instead of that hostility which has formerly been expressed toward the labours of English preachers and missionaries, by the Dutch inhabitants, we now discover an anxious desire to hear the gospel, and see a decided preference manifested towards our own preaching and missionaries. I have been frequently solicited to preach in the limits of the Dutch congregations and have generally had a respectable congregation wherever I have been called to labour; and I have never been more affectionately treated by any people, than the Dutch inhabitants in the limits of my missionary labours. The rising generation too all receive their education in the English language; and, with a very few exceptions, are in favour of English preaching. Considering the advantageous situation of the country around the Falls, the fertility of the soil, the wealth and numbers of its inhabitants, their former degraded situation, and the opening prospect that now presents for successful exertion, I am persuaded that any one, who shall become acquainted with this region, will say that it is one of the most important missionary stations in the limits of this state.

Almost all the county of Herkimer, of which this is the centre, containing a population of forty thousand inhabitants, has been little better than one wide, dreary waste for many years.

I have now, dear sir, given you a brief description of this station, with some of my reasons for extending missionary aid to this country in preference to many other places. And I might further add, that without receiving missionary aid it will be impossible for any one to occupy my station at present.

During the time I have been stationed at the Falls, I have devoted one half of my time regularly to missionary exertion, in the adjacent country for which I have received no compensation. I have formed a

circuit in accordance with the plan of the *Domestic Missionary Society* of this state, including nearly all the vacant places above mentioned, taking my station where I supposed it most likely, from external appearances, that respectable churches and societies might be built up without interfering with each other. On this circuit I have been enabled to organize one church during the past season with prospects of success; and the way appears to be preparing for the establishment of others, and for the organization of new societies.

Under these circumstances, I submit it to the friends of missions to decide, whether these 12,000 souls shall be abandoned to sectarian divisions, or to their own heart's lusts; and the fields, already white for the harvest, be given up for the want of faithful labourers, and means for their support.

S. B.

From the London Evangelical Magazine, for Nov.

SOUTH SEA ISLANDS.

Extract of a Letter from the Rev. D. Tyerman to a Lady in England, dated Tahite, Nov. 24, 1821.

All our brethren, the Missionaries, received us with the most cordial affection, while the natives were not backward in giving us every proof of their joy on our arrival. The power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants: a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe that it was peculiarly the place where Satan's seat was, and if ever that awful being were allowed an incarnation, it was here. The details of this wickedness, given us by the Missionaries since we have been here, are enough to fill us with horror. How many human victims almost daily bled upon their cruel altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring; I have heard of another who killed nine, another 17, another 20!!! The God of thieves, for there was such a god here, was faithfully served, while crimes of other kinds too horrible to be named, every where defiled this beautiful land. All the worst passions of human na-

ture were indulged in the utmost possible extent. But, where sin abounded, Grace much more abounds!

God has done great things for this people. The faithful and holy exertions of his servants are most amply rewarded. The prayers of the British churches are indeed heard; and all the expenses which have been incurred, are now fully repaid. O that you and all whose hearts are engaged in doing good to the heathen, could but witness what I have already seen; it would fill your soul with amazement and gratitude.

Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's Day. The engagements of that holy day commence with a prayer-meeting conducted entirely by the natives themselves at sunrise. Knowing the backwardness of Christians in England to attend early prayer-meetings, what do you think my surprise has been on going to these services, to find their large place of worship literally filled. This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing and it is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays, not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: by multitudes, I doubt not, it is kept really so.

The missionaries have already translated and printed the gospel of Matthew, Luke and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The scriptures are the companions of the people wherever they go. Not a family (I am told) is known that has not family worship, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years ago that they were organized, many real Christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with ea-

ger desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Their morais are almost demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood. Never before did the gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition and ignorance. Think not that I wish to represent these people as perfect: No alas, human nature is the same here as elsewhere, but I state facts, which speak for themselves.

From other letters we also make a few extracts.

Mr. Bennet, in a Letter to a Friend says,

"The ministers have not to wait for any part of their congregation; nor is the congregation in danger of being disturbed by persons coming in after the commencement of public worship.

O that a few thousands of the half-hearted in our dear country could but behold the genuine influence of the gospel here, and form some tolerable idea of those horrid superstitions and cruel vices from which the people have thereby been delivered!—then would Missionaries and Missions in every quarter of the world be loved and cherished by them."

Mr. Tyerman thus expresses himself in another Letter to a Friend.

"The people are most hospitable and affable. Their persons in general are equal to those of the best grown English, and the most agreeable of any foreigners, not of English extraction, that I have seen, wherever we go; we are received with all possible friendship. The King and all his Chiefs have showed us every kindness. But the change which has taken place among these people is what most of all delights me and fills me with astonishment. What you have read is all true. All the stations that we have seen are in the most flourishing circumstances. All the congregations are large. The profession of Christianity is universal; scarcely is the individual known who does not attend three times every Lord's Day at public worship. You would be charmed with a Taheitan sabbath. O England, blush at

thine own inferiority, when compared, in this respect, with this so lately barbarous land! No doubt much of this is nothing but profession; but that there is a great deal of vital piety, I doubt not.

Yesterday (Dec. 5, 1821) I partook of the Lord's Supper with a church consisting of 106 consistent members. The behaviour of the Taheitan congregations is not excelled by any in England. All is solemn; all, apparently, is devotional.

Civilization is making rapid progress. Crimes of all kinds are almost unknown. Encourage missionary exertions and missionary prayers. If any are relaxing in these respects, or are unbelievers in the importance of missionary exertions, send them hither. I should not have thought the sufferings and inconvenience of going ten times round the world too much to be endured for the sake of seeing what God has wrought in these idolatrous countries. We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Other islands are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth."

TRAVANCORE.

From the London Missionary Register.

CHURCH MISSIONARY SOCIETY.

Report, by the Rev. James Hough, of the State of the Mission.

The Appendix to the Fourth Report of the Society's Corresponding Committee at Madras, contains the account of a visit to its Mission in Travancore by the Rev. James Hough, Chaplain to the East-India Company, which will be read with pleasure by all who take an interest in the Revival of the Syrian Church—

Having returned from my visit to the Society's Missions in Travancore, I hasten to report my observations on the state of things in that interesting field, in the order in which they occurred.

I reached *Cotym* on Saturday evening, Dec. 9, 1820; and attended the Syrian Worship, the next morning in the College Chapel. Here I could expect nothing to gratify me; but I was not prepared to witness so much superstition in their Service: had I not known the contrary, I should certainly have supposed myself in a Roman-Catholic Chapel, and have mistaken their Service for the celebration of Mass: the incense, the adoration of the host, and the frequent crossings and prostrations before

the crucifix, struck me as being the same, or closely resembling the forms observed in the Church of Rome. The Syriac Language, in which the Prayers were read, is as unintelligible to the people as Latin is to the major part of Roman Catholics. But, notwithstanding this, one part of the Services darted, like a beam of light, through the gloom that overhung the rest; and inspired the hope, that a brighter day was dawning on this ancient, but much degenerated Church—a portion of St. Matthew's Gospel was read in Malayalim, the vernacular tongue of the Congregation. It seemed like the lamp of God, still enlightening the temple; and elicited the involuntary prayer, that, ere long, it might burn with a brighter and more steady flame! There was no Discourse at the conclusion of the Prayers.

In the evening, I attended our Church Service in Malayalim, performed by Mr. Bailey in one of the Syrian Churches: about ten Catanars and one hundred and fifty Syrians were present; and they appeared to be very attentive, particularly to the Sermon. It was singular to see the person, who, in the morning, officiated as Priest at the Syrian Altar, now performing the office of Clerk to Mr. Bailey; this was the Head Malpan of the College: who expressed his admiration of most of our Prayers, and will permit no one else to read the responses.

Next morning I had an interview at Mr. Bailey's request, with the Learned Native, whom he is employing in the translation of the Testament into Malayalim. He is well acquainted with Tamul; and the object of my conversation with him was, to ascertain whether he sufficiently understood the Tamul Version of the Testament to make use of it in his translation. Mr. Bailey is too judicious a man, and too deeply interested in his work, to leave any thing to the Moonshee, or to follow any Version: nevertheless, the Tamul affords as much assistance to the Moonshee, as the English can do to Mr. Bailey; and he seemed to know how to use it with advantage. From what I could learn of the portion of the Testament already finished, there is every prospect of their possessing, ere long, a good Malayalim Translation of the Sacred Book.

Mr. Fenn next took me to the College, where I spent the remainder of the day in examining the students. At present, the Institution has more the appearance of a School than of a College; but the plan, which the Missionaries are about to adopt, of establishing three Grammar Schools at

the most eligible stations, from which the most promising youths are to be selected for the College, must have the effect of raising its character. But, even now, the progress of several of the students does credit to themselves and their Teachers. A few of them discovered a degree of intelligence that surprised me; and one, in particular, who has begun Latin, parsed what he read as accurately as an English Scholar could have done, and as well acquainted with the leading facts and doctrines of Scripture. This was one of those young Catanars, who have passed through Five Initiatory Ordinations; and if the Establishment succeeds in supplying the Syriac Churches with a few such Priests as this lad promises to be, it will amply remunerate all the labour and funds expended upon it.

In the evening, the Malpan waited upon us, and we conversed together on sacred subjects. He spoke with great animation and considerable intelligence, for the space of two hours; quoting the Syriac Testament, which lay before him, in confirmation of all that he advanced. I was amazed at the extent of his acquaintance with Scripture, his shrewd remarks, and his striking illustrations; little anticipating so much information and good sense among the wilds of Malabar.

Nearly the whole of the 12th was spent in conference with the Metropolitan: who returned, that morning, from a journey which he had taken to marry a Catanar.

The following are the heads of private conference with which I was favoured:—

Q. Since, by this time, you will have been able to form an opinion of the object and plans of the Gentlemen who are placed here, will you be kind enough to tell me whether you approve of what has been done?

A. Yes: I entirely approve of every thing.

Q. Have you any improvements to suggest in the College Regulations, the mode of instruction, or in any other part of the measures now pursued?

A. No: none whatever.

Q. Are these Gentlemen understood, when they perform Divine Service in Malayalim, and also when they converse with the people?

A. Yes, perfectly.

Q. The English mode of Worship is, you see, very different to that of the Syrian Church: what objection have you to that Mode?

A. I have no objection to it: it is very good.

Q. Do you perceive that any good effect is produced, by what has been done hitherto for the benefit of your Catanars and people?

A. Yes: a little improvement, both in their understanding and moral conduct. Formerly none of them could read, and they seldom or never heard a profitable discourse; and to this state of darkness, are to be attributed the evil lives which they led: but now, by the conversation and instructions of these Gentlemen, they have gained a little light, and their morals are proportionably improved.

Q. We are told by St. Paul, that it is necessary to pray publicly, in a language which all the Congregation understand. (Here the Apostle's arguments were quoted 1 Cor. xiv.) But I perceive it is the custom of your Catanars to pray in Syriac, which is unintelligible to the people: do you think that any portion of the Public Service might be translated into Malayalim? and, if so, what part or parts might be rendered into that tongue?

A. There can be no objection to the whole of the prayers in which the people join, being translated into Malayalim; for our church has no Canon against it: but such as being peculiar to the Catanars must always be used in Syriac.

Q. You have seen that it is customary for the ministers of the Church of England, to conclude the Service with a Discourse to the congregation on some passage of Scripture: would it not be well to adopt the practice in the Syrian Church?

A. This is done sometimes—always, at an Ordination of Catanars; and, occasionally at other times, when a large Congregation is assembled. There is no objection to the Catanars preaching every Sunday, when they shall be capable of doing so; but, at present, they are too ignorant themselves to teach the people. That is indeed an important work!

Q. How many Catanars are there?

A. About one hundred and fifty.

Q. How many of them are married?

A. Thirty-five.

Q. When were they married?

A. With the exception of two or three, they have all been married within this year.

Q. Why do not the rest marry?

A. Some are too poor; others are old or diseased; and a few object.

Q. Are the people charitable?

A. No—we are greatly in want of Churches; but they will not part with their money, even for this sacred purpose. This, however, is to be attributed to their great ignorance. Since these Gentlemen

have been among them, they know a little better; and I hope they will soon come forward to do all that shall be required of them.

(To be continued.)

Letter of the Syrian Metropolitan to the Church Missionary Society.

A letter has been addressed, by the Metropolitan of the Syrian Church, to the President and members of the Society. Extracts of the very interesting document here follow, from a translation of it, out of Syriac, by Professor Lee.

May this letter come in peace and safety to Lord Gambier, Head of the Society which is in the Church of England, from the School of Cotym!

JAH

In the Name of the Eternal and Necessary Existence, the Almighty.

Mar Dyonysius, Metropolitan of the Jacobite-Syrians in Malabar, subject to the authority of our Father, Mar Ignatius, Patriarch, who presides in the Apostolic See of Antioch of Syria, beloved of the Messiah. Love from Christ, and from the people of all the churches, to Lord Gambier, the illustrious, honourable, and renowned President; and to our brother Mar Henry, the honoured Bishop of the City of Gloucester; and to the priests and deacons, and true Christians great and small, in the Church of England, who are devoted to these things and are mindful of them, who both assist and provide that we should teach and preach the precepts of our Lord Jesus Christ. Love from God, and Grace from His only begotten Son, and protection from the Holy Ghost, be with you all evermore! Amen.

Beloved, kind, and honoured brethren in Christ, we would make known to you, in a few words, what has happened to us from the depth of our poverty.

We, who are called Syrian Jacobites, and reside in the land of Malabar, even from the times of Mar Thomas, the Holy Apostle, until the wall of Cochin was taken in the reign of King Purgis, kept the true faith according to the manner of the Syrian Jacobites, of real glory, without division or confusion. But, by the power of the Franks, our Jacobite-Syrian Fathers and Leaders were prohibited from coming from Antioch; and, because we had no leader and head, we were like sheep without a shepherd; or like orphans and widows, oppressed in spirit, without support or help. By the power and dominion of the Franks, moreover, and by the abundance of their wealth, and the exertions of their leaders, all our Syrian churches in Mala-

bar were subdued, and turned to the faith of the Pope of Rome.

In the year of our Lord, 1653, came our Spiritual Father, Mar Ignatius, the Patriarch, from Antioch to Malabar; but, when the Franks knew this, they brought the holy man to the walls of Cochin, imprisoned him in a cell, and gave no small money to the king of Cochin. They then brought out the good man, and he drowned him in the sea, and so put him to death. But when we knew this, all the Jacobite-Syrians in Malabar assembled in the Church of Mathancherry, which is in Cochin, and we swore a great oath, by the Father, Son, and Holy Ghost, that henceforth we would not adhere to the Franks, nor accept of the faith of the Pope of Rome: we accordingly separated from them. A short time after this, some of our people again joined them, and received the faith of the Pope.

Again, in the year of our Lord 1753, came to us some holy Jacobite-Syrian Fathers from Antioch, who turned us to our true ancient faith, and set up a High Priest for us.

We now have fifty-five Jacobite-Syrian Churches in Malabar: and, as the Franks are more powerful and rich than we are, they are hourly laying the trap of the Pope for us, and endeavouring to take us in it: and, from the power of a kingdom filled with idols, the heathen have subdued us Jacobite-Syrians, just as Pharaoh king of Egypt subdued the Children of Israel, and had no pity.

And, as the Lord sent Moses and Aaron, and delivered the children of Israel from the house of bondage of Pharaoh King of Egypt, so the Lord beheld our sorrows and afflictions; and there have been sent to us an illustrious leader named Macaulay, and Mar Buchanan the illustrious Priest: and when they came to us, and saw our subjugation and sorrow and poverty, they brought us forth from the house of bondage, and consoled us with kind words, and assisted us with money.

After this, another illustrious leader was sent to us, named Monro. and as Joshua, the son of Nun, brought Israel to the land of promise, and put them in possession of Canaan, so did this illustrious, discerning, and prudent leader, bring back and save us poor people from the hand of violence: and he built a school and one church for us, in the place called Cotym; which he did with great trouble, labour, and expense, in order that our eyes, made dim by the depth of our poverty, may be opened by the knowledge of the declarations of the

holy and divine books. All the deacons, moreover, and children who are taught in the school of our place, are cherished by the assistance of this illustrious leader.

Again, the Priest Benjamin,* the Priest Joseph,† and the Priest Henry,‡ our spiritual and temporal friends, brothers, and assistants, whom you have sent to us, that they may root out the thorns and tares from among the children of God, are anxiously seeking all the requisites for the redemption of our souls, as well as constantly teaching all the deacons and children of our place the English language.

The books of the New-Testament which ye sent us, we divided, and gave to the churches in Malabar; and, with great joy, does every man present his prayer unto God for you: and we trust in our Lord Jesus Christ, who is merciful to those who shew mercy, that he will give you a good reward in the day of Judgment, even thirty, sixty, and a hundred fold, for your work and labour for us, and that he will make us rejoice with you. But we are unable to recompense you by any earthly riches: the more, however, shall we supplicate God daily that your dominion may be increased, and that he would subdue those that hate you under your feet: and daily may your preaching in Christ Jesus be increased; and may God raise up among you leaders who fear God, and who are kind to the poor, endued also with knowledge and prudence!

We have heard, too, that the people of your land are beseeching God for us, that he would supply and complete that which is defective and imperfect, both in our bodies and souls.

Respecting Samuel the Priest,§ who is held in honour by us, we received the letter which he sent by the hand of Joseph the Priest; and we read and understood what was written in it: and very much did we rejoice, with exceeding great joy, on account of your friendship for us. And may the Lord, who both hears prayer and grants petitions, lengthen your lives and increase your peace!

But we call to mind the adage, "A glance is enough for the intelligent," and avoid prolixity. Besides, James,|| the honoured Priest, will make known to you all that is going on among us. And I, the Metropolitan, Mar Dionysius, your friend, very cordially salute you: also Abraham the Priest, our obedient servant, and all the deacons, and children that are in the

* Mr. Bailey. † Mr. Fenn. ‡ Mr. Baker.
§ Rev. Professor Lec. || Rev. James Hough.

school. All the priests, moreover, and deacons, and the whole congregation of christians who are in all the churches in Malabar, salute you. May grace be with you all : even so, Amen !

Our Father which art in Heaven, &c.

Remain firm in the power of Jesus !

In the year of our Lord 1821.

On the third of the month Ranun the first, Friday.

From the school of Cotym.

(Signed)

MAR DIONYSIUS,

Metropolitan of Malabar.

MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

From the Missionary Herald.

EXTRACTS FROM THE JOURNAL KEPT AT DWIGHT.

Organization of a Church.

April 12, 1822. Passed through an interesting and affecting scene. This day has been set apart for fasting and prayer, and for organizing ourselves into a church. Various have been the hindrances and obstacles to this important transaction, and we have been for a long time in a condition not to enjoy the communion of saints : but this day the Lord has granted us one desire of our hearts, and planted us a little vine in the wilderness. May the dews of heaven, and the refreshing showers of divine grace distil upon it, that it may flourish, and be abundantly enlarged. May this little band of believers be multiplied and become a great congregation, collected from the children of the forest.—Early in the morning, a meeting of the brethren and sisters was holden for the purpose of reading, considering, and approving a "Confession of Faith and Covenant," which had been previously drafted. At ten o'clock the whole family collected in the dining-hall. Religious exercises commenced by reading the Scriptures, singing, and prayer, and a discourse was delivered by Mr. Finney, from Deut. xxxi, 6. Certificates of church membership were exhibited, the Confession of Faith and Covenant were publicly read and subscribed, and an appropriate address and prayer were offered by Mr. Washburn. After a short intermission, the exercises of public worship were resumed, and a discourse was delivered by Mr. Finney preparatory to the celebration of the Lord's supper on the next Sabbath. May the blessing of our covenant God attend us, and may we have occasion long to remember, with gratitude and joy, the transactions of this day.

14. Enjoyed, for the first time in this wilderness, the high privilege of sitting together at the table of our common Lord. The exercises and privileges of the day were very pleasant and refreshing to our hearts, and we trust reviving to our languid graces. A goodly number of spectators were present, many of whom had never witnessed such a scene. A discourse was delivered, and the ordinance administered by Mr. Washburn.

22. This morning we were visited by the father of some of the scholars. He was in a violent passion. Yesterday he had sent to us to have his daughter and sisters come home to visit a brother just arrived from the old nation. This request came to us not as from him, but from the girls themselves. After stating to them the extent of the fourth commandment, and the effect their example would have on the other scholars, it was left optional with them whether to go or stay ; and they promptly replied that they had rather wait till morning. Had not the man been under the influence of ardent spirits, he would not have suffered himself to fall into such a violent rage. However, when the circumstances were fully stated, he appeared ashamed of his conduct, and said he was fully satisfied. Whiskey is a great engine in the support of the empire of darkness among this people ; yet, in defiance of law and shame, it is brought here and sold in open day.

24. Last evening information was brought that the Osages, Kickapoos, Sacks, and Foxes, were on their way to the Cherokees, and orders were given by the chiefs and head men, for every Cherokee able to bear arms to be ready in two days to meet the invaders. This information has produced very considerable alarm, and the whites in the nation are removing their effects to a place of safety, as fast as possible. The department of the U. S. Factory on the Illinois, is thought to be unsafe, and the sub-factor brought the goods to us, as it is believed the Osages will not molest us. Indeed, we need have no apprehension of personal danger, though some of our stock may be stolen. The Cherokees think their children perfectly safe with us. The war has, however, a very bad influence here, and is almost an effectual barrier to the progress of the mission among the Osages. Without the direct and authoritative interference of the U. S. government, there is little prospect of a reconciliation between these tribes. Such an interference would obviously be for the interest of both parties.

The Osages propose a Peace.

26. The U. S. sub agent from the Osages arrived with a "Peace Talk" from the head-men and warriors of that tribe. It is devoutly to be wished, that a treaty of peace may be effected; though the prospect of such an event is not favourable. Should the parties agree, as some of the influential Cherokees wish, to refer the difficulties to Gov. Miller, justice to each would be done, and a permanent peace might be expected; but no settlement made among themselves would be likely to continue long satisfactory.

27. A number of chiefs called on us, on their way to the "Peace Talk." They are very suspicious of the messenger from the Osages, and wished some of us to be present "to keep him strait." In the afternoon, Messrs Finney and Washburn rode to the council. The absence of some of the chiefs, who are detained by the late rains, prevented the talk to-day.

28. One of the scholars, whose health had been declining for some time, was taken home to receive medicine. Very little confidence is placed by this people in the medical prescriptions of white people.

29. Two chiefs, with their wives, visited the school. They were highly pleased and gave the children a "good talk." From them we learn, that the counsel of yesterday engaged to give a decisive answer to the messenger from the Osages in eight days. It is the general opinion of the Cherokees that peace will be restored. They are bringing their ploughs and other tools in great numbers to be repaired at our shop, and are generally turning their attention from the implements and pursuits of war to those of peace.

Arrival of Provisions from Ohio.

May 6. Heard that the boat, loaded with provisions for this mission from Ohio, was in the Arkansas. If this information be correct, it will probably arrive here before many days. We are in much need of these supplies, as our last year's stock is all expended, and we are obliged to purchase at a high price.—In the evening, joined in the concert of prayer. Our prayers were quickened by a consideration of the necessity of divine influence to render any efforts for the salvation of men effectual.

14. About noon, the boat from Ohio arrived. The goods were all in good order, and the hands in good health. A late rain we consider as a signally kind providence as it enabled us to bring the boat up the Illinois to our landing. Pre-

vious to this rain, the creek had been, for several weeks, too low for navigation. We desire to be grateful for this seasonable supply, and feel our renewed obligations to be entirely devoted to the service of our Redeemer.

21. One of the largest boys in the school, whose conduct in all things had been such as to merit our decided approbation till this morning, without cause, and without mentioning his intention to any one, ran away. On his account we regret this very much, as he was a promising boy, and will now be left to grow up in ignorance and vice.—He will not be received to the school again, without the most unequivocal evidence of repentance.

Necessity of Divine Agency.

22. It has been thought expedient to have a meeting on Wednesday, immediately after noon, for expounding the word of God. Mr. Finney led in this exercise to-day;—the subject was the parable of the sower. Something more than ordinary has been manifested in the attention of the congregation, particularly among the laborers and larger scholars. O for a season of refreshing from the presence of the Lord, such as is experienced in many places in New-England, and such as we learn is going on in Randolph, Ver. the former residence of most of the mission family. We believe the Lord has a blessing in store for us in this wilderness, and that he will cause it to descend in his own time, and in such a way that the excellency of the power shall be of himself, and we be constrained to glory only in the Lord.

26. Mr. Finney preached from Job xvi, 22. None of the natives from abroad were present; as they are all gone to spend the Sabbath at a great "ball play." We very much regret, that several of our scholars, who had permission yesterday to visit their parents and friends, have not returned this morning as usual, but have gone with the rest to spend the day in idleness, vice, and profligacy. If parents take their children to such places on the Sabbath, while members of the school, they will not be allowed hereafter to visit their homes. There are very few, if any of the natives, who are ignorant of the Sabbath, and who do not know, that it is sinful to spend the day in pleasure, or attention to business; and it is lamentable that half-breeds and white people, who ought to set an example for others, take the lead in this shocking profanation. The more we are acquainted with this people, the more do we see them

immersed in every kind of vice, and the more we are sensible, that all efforts to christianize them will be ineffectual, without a divine influence.

28. Another of the larger boys, who was corrected this morning, ran away. If children are allowed thus to leave us, whenever they take a dislike to our regulations, we must labour under serious difficulties, which their parents might easily remove. In future we shall make it an indispensable requisition of parents, immediately to bring back their children who run away, and to break off this practice by suitable correction. Children, whose parents will not comply with this rule, will not be received.

June 3. The boy above mentioned returned. He stated to his parents, that he was corrected without deserving correction, and his mother was highly incensed. She immediately sent for his clothes, and said he should return to us no more. We however refused to let his clothing be taken away till we could see his parents. His father said he had confidence in us, and did not believe we had corrected the boy without sufficient cause. He therefore sent him into the field, and obliged him to work till he should be willing to return to school. This discipline was as good, perhaps, as he could have adopted. The boy was soon made to prefer his situation here, where he had to labour but a small part of the time. When he returned he said, "he had rather be corrected when he deserved it, here at school, than to be made a slave at home."

5. Rode out to examine a neighbouring creek with a view to ascertain whether a suitable place can be found on it for the erection of mills. The result of the examination was highly satisfactory. Mills, which would run the greatest part of the year, might be built very cheap. A saw-mill would more than pay for itself in two years, besides sawing all that we need for our own use; and till a grist-mill is gotten into operation, we must depend almost entirely upon flour from Ohio to make all our bread.

EXTRACT OF A LETTER FROM MESSRS.
FINNEY AND WASHBURN TO THE COR-
RESPONDING SECRETARY.

Dwight, Sept. 7, 1822.

DEAR SIR,—It is immediately and indispensably necessary, either that one of us should study the Cherokee language, or that some one be sent here to be perma-

nently and exclusively employed in preaching Christ to this people in their vernacular tongue. We know, indeed, it is the opinion of very many, that the adult natives of America are in a hopeless state, and that this opinion is embraced by Christians, and even by many warm friends of missions. But we think it would be impossible to shew any substantial reasons, why this should be the case with the natives of this continent, more than with the inhabitants of Asia or Africa. We trust this is not the opinion of the American Board of Foreign Missions. That such a belief if erroneous, is incontrovertibly manifest from the labours of Elliot, the Mayhews, Brainerd, the United Brethren, and the missionaries in the old Cherokee nation. If there be, then, in fact, no foundation for such an opinion, it cannot be right to neglect making immediate and great efforts for the salvation of the perishing thousands of adult Indians.

With much esteem and respect we are,
dear Sir, your unworthy fellow laborers.

ALFRED FINNEY,
CEPHAS WASHBURN.

HEATHEN CUSTOMS.

Extracts from letters recently received from Mr. JAMES GARRETT, late of the village of Utica, and now a Missionary at Bombay, to his correspondent in said village.—*Utica Ch. Rep.*

To-day, (Dec. 11, 1821,) for the first time, I witnessed the shocking ceremony of *Hook Swinging*. It is not universally, but rather rarely, practised on this side of India. You have, doubtless, seen some account of it; but as there is a considerable variety in the modes of performing the ceremony, you may find it not uninteresting to read my account.

Brother Hall, having received information from one of the school teachers in his employ, of the time and place of the ceremony, walked out with me to the place, which was about three quarters of a mile distant from our dwelling. On arriving at the spot, we found a large collection of the natives, of all ages, and both sexes, who appeared quite merry, and eager to see the horrid sport begin.

I was much struck with the appearance of the spectators. They seemed to deem it a season of rare amusement; and such is the amusement best relished by their debased minds.

The machine for elevating the person who is to swing, is constructed as follows: There are two wheels, about the size of our common cart wheels, (though rather

more ponderous,) supporting a strong axle-tree : in the centre of this axle, is an upright post, about twelve or fifteen feet in height—This resembles the post for a well sweep, and has a pole passing through the top of it, in the same manner as is often seen at our “good, old fashioned” wells. From the axle, are long pieces extended both back and forward, touching the ground at the ends, intended to keep the axle from turning ; else the post would not retain its upright position. This machinery is hung with small bells, which add to the confusion at the time of the ceremony. When the swinger came forward, he was accompanied by a number of musicians, who were doing all in their power to inspire him with enthusiasm, and to excite the acclamations of the multitude.

After running twice round, in a circle of about ninety yards, which was kept open for the purpose, he was brought up to the car. The hook was fastened in his back, previous to his being brought on the spot. As soon as he was brought to the car, one end of the pole, (passing through the top of the post, and being about twenty-five or thirty feet long,) was brought down, and a rope, passing through the ring of the hook in his back was made fast to the pole near the end. The length of rope for him to swing by, was about two and a half feet. The opposite end of the pole was brought down, and bound to the long piece extending from the axle. The pieces from the axle were so fastened, that they could be raised a few inches from the ground, to allow the cart to move forward.

Soon after the man was raised from the ground, the establishment was set in motion by about forty men, who drew it by means of ropes. They went five times round, in the circle aforementioned, with about as much rapidity as a horse would naturally trot. There was another rope suspended from the pole, about two feet from the one on which the man swung by which he supported himself ; though apparently, supporting but a small part of his weight by it. He manifested not the least symptom of pain. With the hand that was disengaged, he scattered a kind of sacred dust over the people from a bag tied round his body ; a quantity of which fell into my eye : but I happily got it out, without experiencing any injury. He was dangling his legs about in a careless manner, during the whole of the time. His mouth was filled with beetle nut, beetle leaves, and tobacco. The length of time

that he was suspended, was about seven minutes.

When I perceived that he was to be taken down, I made considerable exertion to get near to him, and succeeded, though it appeared to give some offence. My object was, to see how the hook was formed and inserted. I got so near, as to put my hand upon his back, and see for myself, that there was no deception ; but that his weight was really sustained by a hook fastened in the flesh. It was a hook with two prongs, nearly in the form of two fish-hooks, with their backs together. The size of the wire or iron, was about one third of an inch in diameter at the bend. It was inserted about half way between the shoulders and the loins. The shape of the hook was such, as to leave one and a half or two inches spare, between the branches at the bend. One of these branches was placed each side of the spine—appeared to go pretty deep, and to come out again about an inch from where it entered. I should not have thought it possible, that any person could have endured such an operation, without expressing more sense of pain : and after witnessing it, still it seems almost incredible. After he was taken down, he was immediately hurried off the spot ; so I had little time to examine the apparatus.

They have other modes : so you must not wonder if this agrees with no former description you may have seen. The man who swung to day was about twenty-five years old. I understand this is not done to expiate sin, but in performance of a vow. For instance, a man or woman desires a particular favour from any of their gods, either for him or herself or family—the vow is then made, that if the boon is granted, he or she will swing a specified length of time.

I before referred to the custom of women in performance of their vows prostrating themselves in the dust on their way to the temple. This vow is made on similar occasions, and is very frequent. I understand it is usually made in this way : If the desired benefit is granted, she (for I have seen none but women performing it) is to measure the distance from her dwelling to the temple of the god to whom the vow is made, by prostration. It is seldom that these things are attended to by very opulent Hindoos, for they appear rather disposed to let their purses suffer than their bodies, and often build tanks, &c. to obtain the favour of their gods. I believe they also do the same for the expiation of

in, or with that view ; though the general notion is that they will suffer in another body for the evil committed in this.

About half a mile from brother Hall's is the present seat of idolatry in Bombay. There is a large tank of water fifteen or twenty rods square, walled with fine hewn stone ; on every side you can descend by regular steps to the water's edge. The depth of the water is from three to eight feet, according to the season of the year : around this tank are a number of temples, in the partings of which are a great number of bells hanging. In the inner rooms are the idols, of different shapes, sizes, and colours, made of wood and stone. Some representing merely the figure of a man ; others have the body of a man, with an elephant's, horse's, sheep's, or some other beast's head. Their worship commences by ringing some one of the bells, and after bringing an offering and presenting it to their god, they go and bathe in the tank. I have not yet been into the rooms where the idols are kept, as the Brahmins esteem the Europeans unclean, they are much averse to our going in, unless we pull off our shoes, and in that case they esteem it a great condescension to admit us. At 6 P. M. there is a great ginging of the bells, as at that time the people have generally got through with the business of the day and come to pay their homage to their respective gods. The noise is so great as to preclude the possibility of reflection. But thus it is with these idolators. The more confusion the more devotion. These temples are surrounded by a walk, within which are a number of objects the most truly miserable I ever beheld. There is one person I have seen every time I have visited the place, holding a small frame in his hand, which I understand he has held for four or five years. His fingers appear to be nearly perished—the nails are grown out and curved in like hawk's claws in such a manner as actually to grow into the palms of his hand : as for flesh he can be said to have none.

There is another who has for several years carried one of his arms in an erect posture. He never takes it down, and I suppose he would be utterly unable to do so were he to attempt it : as, by the appearance, he must have lost all use of the joints—the arm is so far perished, that it is not more than half its natural size. There are a number of others who are practising various austerities—their bodies nearly naked, and covered with ashes and powders of various colours, their hair matted together, &c. These are esteemed

the holiest of men by the deluded people, and are continually receiving gifts of rice and other food, to prolong their miserable existence. It is supposed by the natives that these *holy* persons have a great influence with their gods, and are able to bring down blessings or curses on whom they please. This accounts for their readiness to bestow gifts upon them. These are some of the lesser abominations of idolatry. The *burning* of widows, *beating the sick to death* to appease the anger of their gods, are still known to be practised.

Now, are these miserable creatures to be left thus to go on age after age ? Have *Christians* the means of sending them the gospel, and teachers to direct them to the only Saviour ; and will they withhold their silver and their gold ? Do *they* prize immortal souls ? Do *they* prize the gospel, and will they not do their utmost to send it to them ? It is true that something has been done for this and other dark regions ; but it is nothing in comparison to the wants of the pagan world.

Yours most affectionately,
JAMES GARRETT.

NEW-HAVEN, JANUARY 4.

AMERICAN EDUCATION SOCIETY.

In our last we gave such extracts as our limits permitted, from the Seventh Report of this institution. We may justly consider this Society as destined to accomplish much for the church in our land, and to sustain an important part in the benevolent work of diffusing the knowledge of Christ in other countries. In contemplating its origin, and the rapidity with which it has advanced towards its present flourishing state, we have a striking illustration of the maxim so often inculcated,

"Attempt great things—Expect great things."

"In the summer of 1815, (says the Report,) a few young men in Boston thought it their duty to educate a pious young man for the ministry. They met the first time for consultation, at the study of our lamented friend and brother, the Rev. Joshua Huntington. The subject magnified in importance ; and at an adjourned meeting, several other gentlemen were invited for the purpose of ascertaining whether it was not their duty to educate more than one ; and if so, how many ; and in what manner ? The subject here opened in still greater magnitude, and at another adjourned meeting, in the Vestry of Park Street Church, where the neighbouring clergy and others had been invited to attend, the

American Education Society was formed, August 29, 1815; and the Act of incorporation was obtained, Dec. 6, 1816."

By a reference to our last, the income of the Society, in the several years since its institution will be seen. The receipts of the last year were 17,000, besides a bequest of \$2,500, and other important aid. The permanent fund is \$21,800.

The motives which have induced benevolent persons to contribute so liberally to the funds of this institution, and which render it still worthy of their patronage, are numerous, a few of them we will mention;

1. It is a national institution. It does not propose to assist in educating the poor and pious of a district or state only, but its views embrace the Union. Almoners of its bounty are appointed in different states, and the beneficiaries receive assistance from those who are best qualified to examine their claims to this "sacred charity." While the Society is thus expending large sums in various places, they have claims upon the liberality of the pious throughout the whole scene of their operations;—a claim which has been, and we doubt not will continue to be acknowledged.

2. Its views are not confined to a sect. Pious young men of several different (we believe five) denominations have been assisted from its funds, and its officers are persons of different denominations.

"Each applicant is examined as to the evidences of his personal piety and his motives in wishing to engage in the ministry, as well as his talents and literary attainments. At the same time he must exhibit unequivocal testimonials, from three or more serious and respectable persons, best acquainted with him and his circumstances, (e. g. his minister, instructor, a magistrate, or some other principal man in the vicinity,) stating his age, place of residence, indigence, moral and religious character, talents, learning, and serious desire to devote his life to the gospel ministry. If his examination and testimonials are satisfactory, he may be placed on the foundation for assistance as the Directors shall judge expedient, and upon trial for three months; at the close of which period, he shall exhibit, from his instructor or instructors, sufficient evidence, that in point of genius, diligence, literary progress, morals, and piety, he is a proper character to receive this sacred charity."

3 A desire to elevate the standard of religious instruction, in some places already fa-

voured with the preaching of the gospel, unquestionably induces many to contribute to the funds of the Society. By means of the various literary institutions established throughout our country, the means of improvement are placed within the reach of many whose fathers enjoyed no such advantages. Many of the seminaries afford great facilities to the beneficiaries of Education Societies. Some of them remit the whole price of tuition. Some remit it in part. In Union College fifty dollars a year is granted from the College funds (See extracts from the Report in our last No.) When therefore a small pecuniary assistance will enable many to prepare in a suitable manner for the ministry, who would otherwise devote themselves to other employments, or enter upon this, very imperfectly qualified, all who have any desire that the instruction from the pulpit should tend in the highest possible degree to the edification and benefit of those who attend upon the services of the sanctuary, should contribute to the funds of this, or of a similar society.

4 But the great reason which should induce and which has induced many to contribute to the funds of Education Societies, is the want of ministers in various parts of the United States. On the first page of our paper will be found an article which shows the want of clergymen in the interior of a neighbouring state. We refer to it not because that article has any thing new or peculiar upon the subject. It is one of many statements which have been published, and well deserves our consideration. Upon this subject we must refer to what we have printed. Objections to the Society, as examined in the Report, were given in our last. To what is there stated, we will add, that the number of young men preparing for other professions is much greater, when compared with that of those preparing for the ministry, than most suppose. *There are about four hundred young men in the medical school at Philadelphia, a greater number, probably, than the united list of all the students at all the theological institutions of our country.* With great propriety, therefore, could the Directors of the American Education Society conclude their report in the following manner.

"By all that is precious, in the blood of Jesus—by all that is glorious, in the dominion promised him, in the covenant of redemption—by all that is valuable, in the happiness of countless millions yet unborn—and by all that is dreadful, in the thought

[JAN 1823.]

that the blood of souls may be found in our skirts,—let us awake, brethren to new effort; and while our hearts are raised to heaven to implore a blessing on what we have done, and are now doing, let all our active powers be employed more vigorously than ever to make the great salvation known to the ends of the earth. "He that believeth shall be saved; he that believeth not shall be damned." But, "how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

MONSON ACADEMY.

The provision contemplated at this institution for the support of charity students is uncommonly ample. Six thousand dollars have been subscribed, and if within three years, four thousand more are added, "the interest of the whole is to be appropriated sacredly for ever to the support of indigent students while fitting for college" at this academy. The individual subscribers may pay the interest, annually, during life, giving security for the principal. In the Appendix to the Report noticed above, the list of subscribers, and some account of the town and academy of Monson are given.

"*Subscribers to the Fund.* In Monson, Joel Norcross, Esq. \$1500. Rufus Flint, Esq. \$1000. Timothy Packard, \$600. Amos Norcross, \$400. E. Whitaker, Esq. \$100. Luther Carter, \$100. Stephen Warren, \$100. Augustus Merrick, \$100. Dea. R. Merrick, \$100. Rev. A. Ely, \$100. Ethan Ward, \$50. Mrs. Sarah Hyde, \$25. Verbal information has been received, that Col. Trask of Springfield has subscribed \$500.

"The Trustees of Monson Academy are fifteen very respectable gentlemen of the clergy and laity in Monson and the vicinity, and the Trustees fill their own vacancies.

"The property owned by the Trustees, consists of a commodious academy, and a large boarding house, (which together cost about \$12,000, and are free from incumbrance,) \$1000 in promissory notes; and 4500 acres of land estimated at \$4000.

"The Rev. Simeon Colton, the present experienced instructor, it is expected, will be permanently connected with the academy.

"The whole expense for each student, for board, tuition, room rent and washing, is \$15, 42 per quarter.

"Monson is a pleasant town, in Hampden county, Mass. situated in a beautiful valley, 14 m. E. S. E. of Springfield. The inhabitants are industrious and wealthy, and uncommonly religious. The houses and farms have the aspect of great neatness and prosperity. The town has been frequently blessed with revivals of religion, during the ministry of the Rev. Mr. Ely. The church is now large, and the most respectable and influential men are generally connected with it. In all respects, Monson seems to be a favourable situation for an academy of the higher order, and for the successful operation of the contemplated fund."

NEW CONNECTICUT.

In this part of Ohio, containing a population of 60,000, there are more than 70 churches organized, but they exceed by 51 the number of ministers, while there is only one candidate on the Reserve. We have formerly published the Resolve of the Presbyteries of Grand River and Portage, to establish a Theological and Literary Seminary under the provisions of the Charter of the Erie Literary Society. We know not what has been the success of the appeal which has been made to the benevolence of Christians in the Eastern States; but in the Appendix of the Report of the American Education Society it is stated,—

"Something of the public feeling, in that country relative to the importance of the general object of educating pious young men for the ministry, may be inferred from the fact, communicated in letters to the Directors by the Rev. Giles H. Cowles, of Austinburg, Ohio, who states, that towards the Economical Seminary, to be established in that place, for this general object, Judge Austin of Austinburg, and Mr. Solomon Rockwell of Winchester, Con. had subscribed a farm of three hundred acres. Another gentleman a farm of one hundred acres. Doct. O. K. Hawley, a new brick building to be erected for the accommodation of the students, the inhabitants of the town a sum which is thought sufficient to erect another, besides assurances of all the furniture for the buildings, the utensils and stock for the farm from the same sources, making a subscription, at a reasonable valuation, of eight thousand dollars."

FOREIGN INTELLIGENCE.

Several English Magazines for October and November have been received at this office, and extracts from them will be found in our pages. The letters written by the members of the deputation from the London Missionary Society to their stations in the South Seas will be read with interest; and we are gratified in being able to present some account of the Syrian churches in India, as what was published respecting them by Dr. Buchanan must have awakened in every mind a desire to know more. It will be seen that the Metropolitan of Malabar mentions "Mar Buchanan, the illustrious priest, and notices, in the most grateful manner, the benevolence which he manifested for this afflicted church.

From the publications referred to, we have also prepared the following short notices.

HIBERNIAN BIBLE SOCIETY.

From the sixteenth report of the Hibernian Bible Society, it appears that it has one hundred and fourteen auxiliaries. The sum received in contribution the past year, was £2616 10s. 6d. The sum received from sales of the Scriptures was greater than that from contributions, making the whole amount of receipts £5679 11s. 10d. The issues from the Depository during the year were: Bibles, 8,701; Testaments, 11,964: total 20,665. These copies added to those of former years, make a total of 295,695 copies issued since the establishment of the Society.

ROMAN CATHOLIC MISSIONS.

In the year 1810, it was reported that there were in China, Tonkin, Cochin China, and Siam, 14 Bishops, 7 Apostolic Vicars, 43 European Missionaries, 231 Native Priests, and 585,000 Roman Catholics.

The Rev. George Burder, whose Village Discourses have had an extensive circulation, has published "Sea Sermons; or Twelve short and plain discourses for the use of seamen, with prayers and hymns."

From the Seventh Annual Report of the Liverpool Tract Society, it appears that during the last year, 377,931 tracts were distributed. The total number distributed in seven years and a half is 2,059,688. The Society has on hand for distribution 490,432. It is the object of the Society to promote the circu-

lation of Tracts, especially in the northern counties of England, in Wales, in the Isle of Man, in Ireland, and in foreign parts. The income of the year was more than £500.

FRANCE.—On the 1st of January last year, France contained 1,070,500 boys, from five to fifteen years of age, who attended primary schools. Of these schools there are 27,500 under 28,945 masters. About 500,000 girls also attended public schools.

During the three days and nights of Bartholomew fair in England, 109,000 Tracts on Religious subjects were distributed. The Tract Society has circulated above five millions of its Tracts during the last year.

The Congregational Union of Scotland, held its tenth annual meeting in Glasgow in April last. By means of this institution, the Gospel is preached in many places which would otherwise be destitute. Churches and Sabbath Schools are thus established and maintained. The Congregational Union has thus become a Home Missionary Society. Its Committee distributed, during the year, £518 among twenty nine churches, and six preachers labouring in places where no church has been formed.

The Directors of the London Missionary Society having taken into consideration the unhappy condition of the vast population of Siam, Cochin China, and Japan, have resolved to procure, as soon as practicable, complete translations of the Scriptures into the language of each of their countries.

Dr. Morrison is expected to visit England, next Spring, having obtained leave of absence from the Factory at Canton.

It is stated in some foreign prints that the Queen of Thibet, has requested to have eighty missionaries from the College of the Propaganda at Rome, for the conversion of her subjects, and that five Capuchin Friars have gone to Thibet. The Queen was converted to Christianity by an Italian from Brescia.

The Directors of the London Missionary Society sent a few years since, Bibles,

Prayer Books, and School Books to John Adams, and the descendants of the mutineers of the Ship Bounty on Pitcairn's Island. A receipt for the Books, signed by John Adams, has been received.

The Church Missionary Society, England, sent on the 24th of September, fourteen labourers to different missionary stations. Six missionaries and teachers with their wives, and one unmarried teacher sailed for Western Africa, and one missionary for the Mediterranean.

ISRAEL'S ADVOCATE; OR THE RESTORATION OF THE JEWS CONTEMPLATED AND URGED.

We have received the first number of a publication bearing the above title. It is published for the "American Society for meliorating the Condition of the Jews," and is issued in monthly numbers of 16 pages, octavo. In it, will appear the operations of the Society, and information concerning the state of the Jews in various parts of the world. Christians in our country are becoming more interested in the condition of this unhappy people, and the publication before us appears well calculated to heighten and continue that interest.—It is requested that the name of each Auxiliary Society, and also the name of its Secretary, be sent to the Publisher, Mr. John P. Haven, No. 182 New York.—John M'Comb, Esq is the Treasurer of the American Society, and the Rev. Samuel H. Cox, the Secretary for Domestic Correspondence.

For the Religious Intelligencer.

Extract of a letter from M'Kee Folsom, a Choctaw youth, who has been educated at the Foreign Mission School, Cornwall, and who, at the date of the letter, was on his way home, with his brother Israel, to aid in the missionary operations which are going on among his countrymen. The letter was addressed to William Kirkpatrick, a Cherokee youth, who has lately become a member of the F. M. School.

Brainerd, Cherokee Nation, Nov. 14, 1822.

MY DEAR YOUNG FRIEND—Through a kind providence, we arrived here in safety last evening. I desire to call upon my soul, and all that is within me, to adore, and bless, and praise, our divine Redeemer, that he has been pleased, in his holy and wise providence, to preserve our unprofitable lives, while we were on the sea. We cannot feel sufficiently thankful to him, for all the mercies which he is daily bestowing upon us. May he enable us, by the

influences of his holy Spirit, to be faithful in his benevolent and blessed cause.

I am happy to say to you, that we had a very interesting meeting, last night. Oh! you cannot tell, how much it has filled my heart with gratitude and love to our Saviour, to unite with those dear missionaries, in humble prayer and supplication to the throne of grace. They are good men. They are seeking nothing but the happiness and salvation of your Cherokee brethren: and oh! how much your heart ought to be filled with love and praise to God, that he has sent those missionaries among your countrymen, to instruct them in that holy religion of our blessed Saviour.

Last Monday, we set out from Taloney, for Brainerd. Betwixt here and Taloney, we had to swim our horses through three creeks. I cannot tell you all the difficulties we have met with, since we left the Foreign Mission School: yet, I trust, I can truly say, from the sincerity of my heart, Let the will of my heavenly Father be done.

I had the pleasure of entreating your people, at Taloney to make their peace with the Lord Jesus Christ, who is sufficiently able to save them from hell. While I was addressing them, some of them were in tears. I trust that it has been good for me to tell them the love and goodness of our dear Saviour, and his great salvation. I feel very anxious to get home, so as to be enabled, by divine grace, to exhort my poor countrymen to embrace the Saviour.

You must always behave good towards your teachers, and follow their good examples. Truly they are good men. They are dear to my heart. Tell them, that I hope I shall be able to write to them, when I get to the Choctaw Nation.

May you be blessed with the best of heaven's blessings, in all your studies.—Please to remember me affectionately to my dear christian friends in Cornwall. All the mission family send their love to you; and also your sister Harriet Newell. She is in good health. Your mother was here lately, and heard your letter read.

I remain your's affectionately,

Mc'KEE FOLSOM.

Mr. William Kirkpatrick.

SUMMARY.

The Board of Overseers of the Charity Fund of the Collegiate Institution at Amherst, held their meeting on the 21st of November, and found that \$52,184 have been subscribed to the fund, of which \$44,105,21 had been secured by obligations, the residue still resting on the original subscriptions.

The title of "Presbyterian Magazine" has been changed to that of "Christian Advocate," and is in future to be conducted by the Rev. Dr. Green, late President of Nassau Hall.

It is stated in the Delaware Christian Repository, that a subscription was raised by the officers and soldiers of the U. S. at Green bay, on Lake Michigan, to the amount of \$800 for the support of any Presbyterian Clergyman who would settle amongst them. Letters were addressed to three different Clergymen, but no answers were received.

During the present revival of religion in Dickinson College, thirty students have become hopefully pious, and the revival has extended into Mr. Duffield's congregation, whose first meeting for inquirers was attended by about 60 persons.

The Agent of the Mississippi Missionary Society has formed seven auxiliary societies in Alabama.

The settlement formed at Cape Mesurado, in Africa, under the patronage of the American Colonization Society has received the name *Liberia*. The prospects of the settlers are much more favourable than at any former period. Those settlers are said to be the most industrious who went from the country, the habits which those had formed who went from cities not being so favourable to the steady industry requisite for agricultural pursuits.

The Town of Twinsburgh in Ohio, was in 1817, a wilderness. In 1818, it contained three families; there are now more than 300 inhabitants; in August last a church was formed, consisting of thirteen members.

SABBATH SCHOOL ANECDOTE.

From a Philadelphia Sabbath School Report.

"A woman who lived in New-Jersey, about 20 miles from the city, having been informed there were schools in Philadelphia in which persons were taught gratuitously, thought this a good opportunity for her to learn to read. She accordingly came to the city, procured a place at service, and attended this school, (the Union Adult School of Philadelphia) and in four months from the time she commenced, she learned to read with facility in the Testament, and, having then accomplished her object, returned home."

"A boy living about 8 miles off, being on a visit in the neighborhood, on Sunday morning came to our school, (the Oxford and Harmony Sunday School Society, Sussex county, New-Jersey;) he was so pleased with it, that on his return home, he began to commit to memory. The next Sabbath he came again, and entered as a scholar, and continued a regular attendant until a school was commenced in his own neighborhood."

POETRY.

For the Religious Intelligencer.

"His going forth is prepared as the morning"
Hosea. vi. 3.

Come, watch, with me the changeful East,
What time old Night with weary eye,
From slumber wakes the trembling dawn,
And bids her paint the varying sky.—
In haste the conscious stars recede,
And meekly veil their brilliant ray;
For long ere Man his throne can view,
They spy the glorious King of Day.
Then gleam the landscape's bolder lines,
In blended tints obscurely drest,
The mountains hoary summit shines,
The forest bows its tow'ring crest:
And last, with gold the Orient glows,
Deep crimson flows intensely bright,
And bursting from his short repose
Comes forth the Monarch of the light.
Thus treads the soul her heavenward course;
First marks of Hope, the trembling dawn,
Then sees her vision'd virtues fleet,
Like shadows o'er the dewy lawn:
Perceives her pride like fading stars
Expire before Salvation's beam,
While timid in their fleecy robes
Her new-born graces faintly gleam;
Then with a blush like purple morn,
From Sin's dark empire bursts away,
And soaring high o'er Earth, attains
The glories of the Perfect Day.

H.

EVIL OF SIN.

"The farther we advance in holiness and purity, the clearer will be our view, and the quicker our sense of the evil of sin; the greatest Saint upon earth does not see the evil of sin so clearly as an Angel; God, who is infinitely holy, discerns incomparably more evil in sin than the holiest man upon earth, or the most glorious Angel in heaven; the reason is plain, because God is infinitely pure and holy, and is the fittest to judge of the evil of sin."

REPENTANCE AND CHARITY.

"Repentance teaches us to be severe in reflections upon ourselves; but charity teaches us to be candid in our reflections upon others."

FEAR AND LOVE.

"God gives his people two special graces, fear and love; fear to restrain us from evil, and love to allure us to do good."

GRACE AND SINCERITY.

"'Tis grace, and nothing but grace, that complains of sin; 'tis sincerity, and nothing else, that discovers and bewails hypocrisy."

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